Comparative Comparison of Self-control and Piety from the Perspective of Psychology and Islamic Education

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Article Info	ABSTRACT
Article type: Research Article **Article history:** Received 14 July 2022 Received in revised 1 September 2022 Accepted 2 September 2022 Published online 1 January 2023 **Keywords**: piety, self-control, anthropological Perspective, Islam.	The main Purpose of this study is to explore the Nature of piety from an anthropological perspective by reflecting on the *Qur'an* and comparing piety construct with self-control. Methodologically, conceptual analysis was used. Verses from the Holy *Quran* that share the root of taqwa were taken into consideration. Based on anthropological foundations of piety in holy *Quran*, the process of piety entails a goal-oriented valuing of options and making preferences at the moment of selection. The selection can be based on instinctive, intellectual or religious criteria but it contains all three phases of diagnosis, preference, and practical commitment to preferred option. This structure of piety is comparable with self-control. Overlap of Islamic and psychologic perspectives in explaining the basic structure of piety and self-control is very impressive. Although Piety as a monotheistic life concept will ultimately separate from self-control but overlapping of anthropological elements of these two concepts are essential

Introduction

Due to the high importance of piety (Taqwa in Arabic) according to Islam, this concept has been widely used in Muslim's literature. This issue has resulted in piety to appear as a clear and obvious concept or to be equal to those concepts some of which are not piety, rather an introduction to it and some others are a component or rank of it not the whole of it. A review of these common meanings helps to clarify this topic. Of common meanings of piety is "the fear of Allah". Using this meaning is in fact using cause instead of the causing. Otherwise, piety does not mean fear (Javadi Amoli, 2010a: 38; Mesbah Yazdi, 2013a: 41; Motahari, 2010: 689; Khamenei, 2014: 62, 96).

Of other common impressions of piety is to equate it with avoidance. Obviously, there is no doubt that the necessity to have piety and self-preservation toward something is to leave and avoid that thing. However, it does not mean that piety is the same as leaving, refusing or avoidance (Motahari, 2010: 690). In addition, the approved meaning of avoidance in righteousness is something different from not going or proceeding. Piety means human to have the state of avoidance and warning, but in movement (Khamenei, 2014: 35; 2013: 45).

Of other common meanings of piety is to worship. However, it should be mentioned that worshiping is the ground for piety and humans can master piety via worshiping (Javadi Amoli, 2010b: 371). In better words, piety does not mean humans to worship a lot (Khamenei, 2014: 88). Prayers, fasting, worshiping, and remembrance may imply piety; however, none of them is the meaning of piety (Khamenei, 2011).

Therefore, it seems that a kind of reduction has occurred in the meaning of piety in Muslim's literature not necessarily the literature of Islamic teachings. This reduction of piety or its being the same as fear of Allah, observing religious orders and worshiping, is to withdraw and to abstain from action.

However, what the meaning of piety is and what dimensions of it are ignored that it faces above-mentioned reduction in meaning. Probably, the solution to this problem could be referred to the views that emphasize the anthropological and pre-religious themes of piety; a view where piety is essential for human life before being essential for religious and consolidated life of a theist human that wants to live in human dignity and beyond the borders of their being similar to animals.

The start point of defending this view is the etymology of piety. In better words, the fact that religious culture uses the word piety the root of which in Arabic is "waqaya" from the infinitive of "weqaya" to describe this feature of human life, shows that the concept of piety is prosperous in itself. In this view, piety means to preserve, maintain, care and keep something from something that harms it (Raqeb Esfahani, 1835: 881). Mostafavi believes that piety literally means to preserve and keep something from anything indecent; whether its absurdity is religious or customary and whether its reason is rational or narrative (Mostafavi, 1981: 184).

Therefore, it is observed that piety is literally tied to protection. Protection implies at least three dimensions: protecting something against something else with a reason and intention. It is a considerable issue that against what humans should protect themselves and against what threats and dangers and with what intention they should do this. This issue can develop discussion from a merely religious topic towards a pre-religious discussion based on anthropology. Therefore, to find the real referent of these implications, we should benefit anthropology, since the concept of piety is used for humans and it is a process that humans should adhere to. In better words, we should see what the meaning of this preservation is for humans and what its dimensions are.

In approving this view, Motahari (2010: 699) believes that piety is not a religious property; rather it is the prerequisite of humanity. In other words, piety is the condition to be successful in every course and it is not specific to religion (Khamenei, 2016: 127). In interpreting the second verse of Al-Baqarah[1], Tabatabaee believes that in this verse, the pious people are those who have protected their guided nature capital (Javadi Amoli, 2010b: 142; Tabatabaee, 1995: 69-70). In better words, he verifies that rank of piety in humans before religious faith and only due to being human not necessarily religious. Verses 106-108 of Ash-Shu'ara[2] also show that accepting the prophets' invitation and following them requires piety[3] (Ghara'ati, 2004: 340). This level of piety is before accepting their invitation and in case of its being present and accepting the invitation, another level of piety arises that is divine piety. There are other verses in the Qur'an that emphasize levels of piety. In the interpretation of verse 102 of Al-e Imran[4], Javadi Amoli believes that although this verse expresses the highest levels of piety, the comprehensive meaning of piety is prevention and having a shield and avoiding danger and bad things. Therefore, piety has some types some of which are the right of piety; since the best piety, i. e. divine piety, has some levels that only some of which are the right of piety before Allah (Javadi Amoli, 2009b: 197). Based on this interpretation, it can be concluded that religious piety is the highest stage of piety not the only one. Therefore, piety in its comprehensive meaning can have a stage before religious faith.

With this introduction and considering that level of piety that is found in all humans and not necessarily religious people, an important issue is placed in ageda which is redefining piety based on anthropological basics and considering dimensions of human existence. Since, despite approving pre-religious piety, what has been highlighted in defining piety is a definition in the framework of religious life that is sometimes reduced to fear of Allah, observing religious orders, worshiping, avoiding and preventing presence in the environment that was mentioned in the beginning.

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1. This is the Book; in it is guidance sure, without doubt, to those who fear Allah" (Al-Baqarah, verse 2).
2. The people of Noah denied the messengers (105) when their brother Noah said to them, "Will you not fear Allah? (106) Indeed, I am to you a trustworthy messenger (107) So fear Allah and obey me (108)" (Ash-Shu'ara)
3. In addition, there are verses 124-126, and 142-144, 161-163, 177-179 of Ash-Shu'ara and verses 123-126, As-Saffat.
4. O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]" (Al-e Imran, verse 102).

On the other hand, research in psychology shows that there is a direst relation between being religious and self-control. For example, the study by Kool & et al. (2010) shows that being religious facilitates autonomy and self-regulation. Other researchers including Rafi'i Honar; Jan Bozorgi (2011), Khodayari Fard and Shahabi (2010), McCullough & et al. (2009), Desmon & et al. (2007), and Geyer; Baumeister(2005) verified the positive and significant relation between people's self-control and being religious (cited from Rafi'i Honar, 2014).

In this regard, the main question in this study was to explain the nature of piety from anthropological perspective by reflecting on verses of the Qur'an on the one hand and determining its relation with self-control.

Method

To identify anthropological components of piety in the Qur'an, conceptual analysis was used. Conceptual analysis is an attempt to understand concepts and it deals with providing correct and clear explanation of the meaning of concepts via accurate explanation of their relations with other concepts (Coombs & Daniels, 2009). Conceptual analysis includes analyzing components of a concept, the relation of these elements with each other, or the relation of that concept with other concepts (Bagheri, Sajadieh & Tavasoli, 2010).

In this study, conceptual analysis of forming conceptual network was used; i. e. the intended concept was investigated in relation with other concepts close to it in a framework of a connected network under the title of "semantic domain or field" (Izutsu, 2009). It is worth mentioning that we can make connection between elements of this semantic network or field using various methods. In "inclusive relation" a type of hierarchical relation is considered where some concepts are classified under another concept and it forms one or several dimensions of it (Bagheri, 2008). In this regard, in this study, the conceptual network was formed around the concept of piety and each one of concepts connected to the concept of piety have shown one or several dimensions of it. Then, the nature of piety was explained considering extracted dimensions.

Steps of conducting this were such that first all 258 verses where the "waqaya" root has been used, were extracted. Then, considering the amount of their prosperity in clarifying the concept of piety within three stages, verses were selected. With regard to the appearance of the verse and its meaning, some verses were definitely a clear indication in clarifying the concept of piety. In the second class of verses, since the appearance and translation of verses could not show their prosperity in clarifying the concept of piety, we should refer to interpretations. In these kinds of verses, interpretations were prosperous that were classified as the first group verses or they were not prosperous and eliminated. The third group were those verses eliminated due to being repeated or another similar verse available that were previously investigated, or the translation of the verse showed that this verse cannot focus on clarifying the concept of piety and therefore, it was not investigated. On the other hand, to investigate the interpretation of verses, views of Tabatabaee in Al-Mizan as well as views of Javadi Amoli were extracted while emphasizing the volumes of

Tasnim Interpretation that is currently accessible in the digital library of Esra'. Although, we were not ignorant of his other books. In addition, views of other scholars in this field including Khamenei and Motahari were used and it was attempted to classify and encode views of these scholars using research synthesis method and content analysis and to clarify the quiddity, dimensions, and components of the concept of piety. Research synthesis mehod, which is sometimes equated with qualitative meta-analysis, means systematic extraction and integration of data from various sources to reliably conclude a special problem or topic (Cooper, Hedges & Valentine, 2009). Like all qualitative studies, in this part of research, data saturation and richness prevented the researcher from searching dimensions of piety relying on the views of other Muslim scholars. However, it was attempted to employ suggestions of other Muslim scientists as much as possible.

Anthropological Components Related to Piety

In this section, some verses of the holy *Qur'an* were investigated where piety was clearly tied to anthropological components. "Appearence of conflicting tendencies", "movement, freedom and the power of choice" and finally "authority and selectivity based on valuation in humans" are some of the anthropological components that will be explained later.

1. Piety and Prevalence of Conflicting Trends and Waiting for Selection

There are verses in the holy *Qur'an* that based on the existence of innate and natural tendencies in humans, clarify the necessity to manage them when selecting via piety. Emphasizing natural and innate tendencies, part of these verses consider piety as the way of refining and developing them. To explain this, innate affairs are universal truths that people are aware of them or are oriented towards them; i. e. affairs that people understand at any time and place without being taught and they are oriented towards them (Javadi Amoli, 2005: 36). Nature (Fitrah) means intuitive insights and trends relative to the pure existence and infinite perfection (Javadi Amoli, 2005: 24).

A comprehensive view towards nature shows that nature includes the knowledge and tendency towards absolute perfection and the major examples of it are domains of seeking truth and being knowledge-oriented, seeking power and desire towards ability as well as tangible and reasonable beauties (Tabatabaee, 1995, Vol. 17: 379-380; Javadi Amoli, 2005: 60; Motahari, 1990: 26-33). With this introduction, it should be said that verses that have explained the relation of piety and human nature, are verses 7-10 of Ash-Shams. These verses have shown adjusting power in human soul dependent to the inspiration of wrong and right (Javadi Amoli, 2010b: 308; Tabatabaee, 1995, Vol. 20: 500) and they show that humans obtain "wrong "and "piety" via their "nature" (Makarem Shirazi, 1995, Vol. 27; Tabatabaee, 1995, Vol. 20: 501). In better words, on the one hand, these verses emphasize the existence of nature in humans and on the other hand, they talk about "Successful" as obtaining the goals and "disappointed" as not achieving goals in humans. They introduce "refinement" as the way of achieving the appropriate objective of self and not achieving this objective is called Burial. Refinement means to develop and Burial means to hide. It seems

that innate tendencies are available in humans like a hidden seed and the grounds for their growth and appearance is provided via refinement instead of choosing that kind of confrontation that weaken, hide and cover them. The second state occurs when humans have an incorrect facing with their natural tendencies. In explaining this, it should be mentioned that there are propensities in humans resulted from their Physical and material dimension[1]; desires that result of their satisfaction is fixing the needs of body and they have a material and physiologic aspect, including the desire to eat, dress, and sexual instinct[2]. These propensities are usually mentioned as instinct (Mesbah Yazdi, 2013b: 145). In addition, there is another class of attractions in human that is resulted from self-love and they are important factors that attract interest and repel evil including very greedy and impatient and etc. None of these two classes is bad in nature and the verses that blame humans due to having these characteristics are in fact a warning for humans and recommendations to secure humans against dangers. In other words, if the right way of exploiting these tendencies is not considered, they will be harmful (Javadi Amoli, 2005: 182-183). There are verses in the holy *Qur'an* that warn us while emphasizing dangerous ground of these tendencies due to being converted into "lust" and "passion" and extra enjoyment and extreme satisfaction of these tendencies without regulating them by wisdom[3]. Lust is the infinite which means intense desire toward something which is compatible with it. "Lusts" are various kinds of instinctive, emotional and financial things (Javadi Amoli, 2010e: 295). Summarizing verses and tradition and cases mentioned in the verse under discussion, it is concluded that normal love of property and offsprings is not an example of "love of lusts". Therefore, the main theme of this verse is not just eating and drinking, etc. (Javadi Amoli, 2010e: 294). In other words, the purpose of this love is not the natural love towards this world and its aspects as well as what that has instrumental tone and to which providing subsistence is dependent; rather, it is luxury love and extra enjoyment. The meaning of passion can be understood from verse 176 of Al-A'raf. In interpreting this verse, Tabatabaee defines as "Clung" permanent attendance and he defines Clung at earth as sticking to the earth that is an irony of the desire to enjoy worldly pleasures and permanent attendance (Tabatabaee, 1995, Vol. 8: 434). "Passion" means the desire of the soul toward lust without modulating passions with their wisdom (Tabatabaee, 1995: Vol. 15: 308).

Another interpretation that ties piety to avoiding immediate desires is the term "fasting" and its relation with piety, which is mentioned in verse 183 of Al-Baqarah. Following this verse, Tabatabaee mentions that "fasting" literally mean to refrain from action especially refraining those actions that we desire to do them and we are willing to do so. However, later in religion this

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1. Refer to Javadi Amoli, Nature in the Qur'an, pp. 111-112, 182-183.
2. Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know" (Al-Hijr, verse 3).
3. Refer to Javadi Amoli, Tasnim Interpretation, Vol. 13, pp. 294-296, following verses 14 and 15 Al-e Imran as well as Tabatabaee, Al-Mizan Interpretation, Hamedani Translation, Vol. 18, p. 356; following verses 16 and 17 Muhammad as well as Vol. 8, p. 434 following verse 176 Al-A'raf and Vol. 15, p. 308.

interpretation has been used for avoiding specific deeds. The benefit of "fasting" is piety (Tabatabaee, 1995, Vol. 2: 7-9).

Therefore, from this perspective, piety is to resist against passions and lust to refine and develop nature (Tabatabaee, 1996, Vol. 3: 149) (Javadi Amoli, 2010e: 305-305). These tendencies are an example of the love of Immediate but Decaying enjoyments (Javadi Amoli, 2010e: 305-306); tendencies that are overt contrary to innate tendencies and they have immediate request to be shallow pleasure. Therefore, shallow pleasure accessible in these tendencies is opposite to deep pleasure of innate tendencies that is postponed to the future.

In other words, following instinctive desires and blind attractions without thinking about their outcome just for immediate enjoyment, is passion. However, if we pay attention to its effect on our soul and fate and then we decide, although the final decision is the one that instinct desires, acting this decision will not be the following of passion, since in this case our motivation is not just instinct. In other words, the criterion for passion is to satisfy blind and unlimited instinct and the opposite point is to subdue passions using wisdom while satisfying instinct (Mesbah Yazdi, 2013a: 113). The essence of this fighting is called piety. Every human and society that considers such attempt and fighting, is pious and virtuous (Khamenei, 1995).

In explaining the relation of this fighting with development of innate tendencies, it should be stated that as the growth of crops and development of parks requires weeding and discarding fruitless branches, the way of refining and developing nature is to cut harmful weeds from the life of human beings and to discard disturbing and fruitless branches from their essence. Since this extra organ, not only wastes power but also prevents the development of main organs. Therefore, it should be attempted to capture lust and to chain passion (Javadi Amoli, 2009a: 349). Therefore, piety is that humans protect themselves knowingly and prevent passions and lust to move them away from the right and divine path of humanity (Khamenei, 2016: 209).

2. Piety and Freedom, the Power of Selection and Authority in Human

Considering two classes of innate and natural human tendencies where the first group are covert with deep and permanent enjoyment and the second group are overt with shallow and immediate pleasure, the power of choice seems to be necessary in human. However the question of how this freedom and power of choice achieves its goals, the answer of which is hidden in the necessity of piet. To explain this anthropological base, verse 197 of Al-Baqarah and the term used for piety in it can be cited; the term "the best provision" introduces piety as the only provision for humans. It is obvious that this verse has considered a trip and movement for humans and introduces provision for this trip and of course the movement of humans is nothing else selectivity at any moment and based on this verse, in this path, piety is introduced as the only provision. Therefore, piety is a process that in case of being realized appropriately would result in correct selection in humans. Following interpretation of this verse, Javadi Amoli extracts three fully integrated principles while emphasizing that humans have no stagnation and stability and are always moving;

1. The general and pervasive principle of obtaining provision for all humans considering humans movement and travel;
2. The general principle of piety as the only useful provision;
3. Divine piety as the highest level of piety (Javadi Amoli, 2010d: 101-102)

3. Piety and Selectivity based on Goal-Oriented (Task-Oriented) Valuation as Available Options when Selecting

Based on anthropological components mentioned earlier and their relation with piety, the process of piety was clarified to some extent and it can be considered as a process that assists humans to judge between tendencies and select those ones that although are covert, have a high and permanent enjoyment. However, how and based on what criteria this judgment and selection is done that results in humans selection to result in authority and good selection. To answer this question and to verify the selective dimension of piety, verse 100 of Al-Ma'idah[1] can be cited; a verse where the process of being pious is clearly related to selectivity and selectivity based on rationality in human. Following interpretation of this verse, while creating a relation between rationality and piety, Javadi Amoli states that piety is the same as "differentiating good from bad" and "prefering good upon bad". Therefore "who possess intellect" never loses good and commits bad and when they hear about good and bad, they think what bad is and what good is; what is the standard of value and what is not. All these are investigated together to clarify what that is capable of being selected and then become prospered in the light of piety (Javadi Amoli, 2011: 633). Therefore, if someone reflects on their being right or wrong considering their actions and thinking about them this is called piety (Khamenei, 1999; 2016: 129, 273).

Considering verses 7 to 10 of Ash-Shams and the emphasis of these verses on the contrast of piety and its opposite concept i. e "Fojour" and that the literal meaning of "Fojour" is Breaking the limit, it can be concluded that firstly, piety means to avoid passing limits. These limits include "doing an action or leaving it". This prohibition is a curtain drawn between "action and leaving action" and humans (Tabatabaee, 1995: 500). Secondly, considering the innate inspiration of Fojour and piety to humans, they innately realize what action is blabing and what is not. Therefore, piety is a process where selectivity based on considering criteria and limits is possible with the help of innate understanding in it.

It is worth mentioning that human's freedom and power of choice brings about the necessity to have preference criteria. At any time of selection, the value which is the preference criteria, is originated from a higher level value and that higher level value is originated from a much higher one to achieve that final value which is the end (Alamolhoda, 2009: 395-397). Therefore, humans being selective, necessitates having preference criteria to identify real benefit and loss of available options and the preference criteria requires being purposeful and goal-oriented. In better words,

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1. Say, "Not equal are the evil and the good, although the abundance of evil might impress you. " So fear Allah, O you of understanding, that you may be successful" (Al-Ma'idah, verse 100).

achieving the final and valuable goal determines the quantity, quality and the direction of meeting requests and desires (Mesbahyazdi, 2013a: 191-192).

Motahari (2010: 692) also believes that the necessity of human life under the rule of reason, is to follow specific principles, whether they are extracted from religion or another source. To this purpose, the individual should move purposefully and "protect" themselves against affairs that are in line with their immediate passions, but inconsistent with objectives and principles that they had chosen. This "self-control" that requires leaving some affairs is called "piety".

Therefore, piety is to follow the direct path of task and duty as well as caring and avoid impinging specified limits for humans, which is moving (Khamenei, 2016: 119, 127; 2014: 36). Entrusting passions and immediate enjoyments of life and following them is called impiety when they conflict high objectives (Khamenei, 2014: 24). In other words, it will prevent prosperity of human nature, scientific ignorance and practical ignorance. Scientific ignorance means that human does not know their duties and practical ignorance means that humans do not perform their clear duties (Javadi Amoli, 2009a: 390).

4. Redefining and Explaining the Nature of Piety from Anthropological Perspective

As observed earlier, verses where piety is clearly tied to anthropological components and emphasize the relation of the concept of piety with human properties including freedom, movement and power of choice, prevalence of tendencies with reciprocal exclusiveness and selectivity based on valuation in them, have been very effective in providing an anthropological definition of piety. In this view, humans encounter two sets of desires and tendencies due to being human: One class of these tendencies deals with high-level, permanent, high or steady needs that are known as innate tendencies in Islamic anthropology. Another class deals with low-level, shallow, transient, or low and immediate needs that are known as natural tendencies of human in Islamic anthropology. This is existential composition that fundamentally makes the power of authority and choice in humans significant. When doing any voluntary act, as humans pass cognitive (imaginary) principles, they encounter the decisive bottleneck of authentication with a dsire and tendency origin that plays a determining role in human choices. It is in this ground that managing desires become relevant. Since between these two tendencies, satisfying the second group brings about immediate while shallow and short-term enjoyment, always postponing them compared to first class tendencies the meeting of which provides deep, and permanent but late enjoyment, direct humans toward selecting the accessible although shallow enjoyment. It is here that if meeting these tendencies occurs more than necessary, and their philosophy and function, a gap will be created appropriate to the life of humans. It is in the struggle of choosing one of these tendencies that the concept of piety, that means to protect the human (innate, rational and divine) self against being wallowed in natural tendencies (sensuality and eroticism) as the managing agent, shows itself and this is obviously a fully anthropological and inter-religious issue. Therefore, at the time of selection, human should be able to examine available options based on preference criteria taken from high end and

motivation and should select the option with benefit in it. The process of piety is goal-oriented valuation based on innate, rational or religious preference criteria of available options when selecting that encompasses all three phases of identification, preference and practical obligation to the preferred option. The verses we investigated direct us towards such a concept of piety appropriately.

Self- control

The psychological processes that underlie self-control, once so shrouded in mystery that they were summarily referred to as "willpower" are now coming into focus. (Mischel, 2014, as cited in Duckworth and Gross, 2014). It is now understood that self-control is required when there is a conflict between two possible action tendencies (i. e. impulses)—one corresponding to a momentarily alluring goal and the other corresponding to a more valued goal whose benefits are deferred in time, more abstract, or otherwise more psychologically distant (Maglio, Trope, & Liberman, 2013, as cited in Duckworth and Gross, 2014).

Thus, the psychological viewpoint emphasizes the contrast between impulses and long-term goals in humans, attempts to explain the concept of self-control; Every day, people resist impulses to go back to sleep, to eat fattening or forbidden foods, to say or do hurtful things to their relationship partners, to play instead of work, to engage in inappropriate sexual or violent acts, and to do countless other sorts of problematic behaviors—that is, ones that might feel good immediately or be easy but that carry long-term costs or violate the rules and guidelines of proper behavior. What enables the human animal to follow rules and norms prescribed by society and to resist doing what it selfishly wants (Baumeister; Vohs; Tice, 2007)? In other words, though Impulses to seek pleasure and avoid displeasure are essential to survival, but impulses to pursue here-and-now rewards are often at odds with countervailing, goal-directed processes (Duckworth; Tsukayama; Kirby, 2013). So Self-controlled behavior refers to voluntary actions in which individuals engage to advance personally valued longer term goals despite conflicting urges that are more potent in the moment (Duckworth; Steinberg, 2015). So Contemporary perspectives: Beyond effort. Self-control is called for when we are torn between two mutually exclusive options, one expected to bring immediate gratification and the other expected to further more enduring and important goals. Crucially, these valuations are asymmetric, with the more potent desire predicted to yield only momentary reward and the less potent desire predicted to yield greater returns in the long run. Self-control must be initiated by the individual with the intention of furthering a more valued goal over a less valued one (duckworth; gendler; gross, 2016). Of course, what should be taken into account in the semantics of self-control in psychology texts is the plurality of concepts used for this concept. Several authors have noted the challenge of defining and measuring self-control (also referred to as self-regulation, self-discipline, willpower, effortful control, ego strength, and inhibitory control, among other terms) and its converse, impulsivity or impulsiveness (e. g., DePue; Collins, 1999; Evenden, 1999; White & et al., 1994; Whiteside; Lynam, 2001). But Duckworth and kern (2011),

suggest that the common conceptual thread running through varied operationalizations of self-control is the idea of voluntary self-governance in the service of personally valued goals and standards. If the common conceptual core is the criterion of all the definitions, the conflicting dichotomy that reveals the necessity of self-control, and self-control of the voluntary control of impulses by the person himself for a long-term goal, then we can reasonably consider the implications of this process as inference Targeting and keeping track of the goal on the one hand, and knowing the impulses, and preventing them from being two basic infrastructures in self-control. Accordingly Duckworth and Steinberg (2015) argue that the psychological processes that contribute to self-controlled behavior can be grouped into two functionally distinct categories: Volitional processes facilitate self-controlled behavior. In contrast, impulsigenic processes that incline individuals to enact immediately rewarding but ultimately regrettable actions and so undermine self-controlled behavior.

Explaining the Relation between Piety and Self-Control

Based on the definition of piety and self-control provided, piety and self-control can be compared and their relation can be clarified considering Lacatos views on hard core in scientific theories. According to Lacatos, hard core or meta-language includes basic views on humans and the world; hard core is considered as the supposition and certain affairs of theory where opposing evidence is far from elements of hard core (Bagheri, 2015).

Therefore, we analyze the structure of the theories of piety and self-control to conduct a reasonable comparison.

The hard core of piety is as follows:

1. A feature that is formed due to repetition of goal-oriented valuation of contradictory tendencies at the time of selecting.
2. Of contradictory tendencies, one is overt and provides immediate though little enjoyment and the other is covert, but provides deep enjoyment that is postponed to the future.
3. To valuate contradictory tendencies, innate-rational or religious criteria is used.
4. Identifying and preferring the optimum option and practical obligation toward it and leaving the immediate and low option in piety is necessary.
5. The aim of piety is to protect the human and divine self to have a better life and to serve and attract divine satisfaction.

Basics of piety hard core:
1. Human being is a creature in whom contradictory tendencies emerge whether they are immediate and low or permanent and high and they should select between them. Therefore, they have the power of authority.

2. On the other hand, preference criteria is required for selection since human is a theologian live. Therefore, based on human (innate-rational) and divine end they can determine preference criteria when selecting.
3. Human should operationalize the better option determined to maintain human and divine dignity and to achieve divine satisfaction and obviously this requires leaving and avoiding immediate and low option.

The hard core of self-control is as follows:

1. A feature that is formed in humans due to practicing judgment between desires by mutual contradiction one of which is impulse with immediate enjoyment and the other deals with long-term objective that is formed in the person in the future.
2. Using preference criteria extracted from ideals, values, social norms or personal long-term objectives is required to conduct this judgment.
3. The result of this judgment should be to leave immediate enjoyment and to act in line with long-term objectives.
4. The aim of self-control is to manage human animal by oneself.
5. Basics of self-control hard core
6. Human is a creature that in conflict should select between impulses and longer-term objectives.
7. Selection requires preference criteria. Preference criteria comes form objective, which is social or personal norms or values.
8. This selection requires controlling the animal dimension, since we encounter a human animal.
9. Controlling the animal human is to create the possibility for human life for themselves and other people in the society beside each other.
10. The role of individual and not the external power is important in applying control; self-control of behavior is not resulted from fear or an external power.

Now, based on anthropological suppositions of each one of piety and self-control theories, we investigate the relation between them;

1. Comparing two theories of piety and self-control, where the hard core can be considered as meta-language, includes an anthropological foundation of both theories that is as follows: 1. Prevalence of contradictory tendencies in human one of which is overt and immediate with little and shallow enjoyment and the other is covert, which results in deep enjoyment in long run. 2. The necessity to judge, valuate and select among these tendencies that requires operationalizing high permanent tendencies and leaving immediate and low tendencies; 3. Due to long-term repetition and practice, this goal-oriented selectivity is recognizable as a characteristic in individuals.

As the hard core of piety and self-control shows, it should be stated that in terms of process, there is overlap between religious and psychological views. It can be said that this overlapping is due anthropological basics of slf-control or piety. In religious perspective, the conflict between immediate and low or natural tendencies more than required and the functon and high permanent tendencies or the tendencies resulted from nature, reason and religion cause the necessity of valuation, identifying the superior option, prefering it and acting it. According to psychology, concurrent presence of impulses or temptations and immediate attractive trends against long-term objectives necessitates self-control to avoid temptations and to act in line with long-term objectives.

Duckworth (2011) believes that lack of rationality that shows acting against superior long-term interests has been considered by philosophers and other great religions in addition to social scientists. According to him, in great religions, leaving immediate enjoyment is supported as an opportunity to achieve greater postponed reward.

2. In the theory of piety, if the preference criteria is not approved by nature, reason or religion, the performed act is not considered as piety. Although it is in line with personal or social objective and we should see what the position of self-control is in this regard. It can be explained that according to religious teachings, piety is to protect the inner essence of humans. The philosophy of this view is the inherent human dignity and seeing them as a theologian live. While in psychology, self-control is a key property that differentiates humans from other creatures and it is an inevitable and unavoidable issue as a high human ability for a valuable life (Kross & Mischel, 2010: 428). The aim of self-control is a social objective: humans are engaged in social interactions to survive. A society where individual or purely selfish act is not common can perform successfully in terms of economy and other advantages required for surviving. From this perspective, creatures that do not live as a society and are independent from each other do not need self-control (Barkley, 2011). What enables human animal to follow prescribed rules and norms by the society and resist against what is selfish, is self-control which is known as the capacity to change individual's responses, especially when placing standards like social ideals, values, ethics and expectations to support following long-term goals (Baumeister; Vohs; Tice, 2007: 351).

This basic difference is resulted from the difference in the views of religious and psychological teachings in terms of ontology and anthropology.

This difference in ontological and anthropological perspectives results in difference in the range of preference criteria and the class of these criteria. According to religious teachings, what is the criteria to prefer an option among available options is an end

resulted from nature, reason or religion that are human and divine essence. However, in psychological perspective, the standard is personal goals or finally social norms. That personal goals or social norms being right or wrong is measured with what criteria, is not clarified in this perspective yet; unless we extract some implications of interpretations like "controlling human animal" and "the relation between conscience and self-control" and approve the least acceptable criteria, i. e. "humanity" in this view. Therefore, with this interpretation of preference criteria in self-control, there is no contradiction between two theories; rather there is overlapping only in one level, i. e. the human level.

3. In the theory of self-control, the role of individuals themselves and not the external power is important in applying control. In this view, self-control of behavior is not resulted from fear or an external power. Duckworth and Steinberg (2015) believe that control-oriented curriculumvia punishment, suspension, scoring system and strong discipline usually emphasizes the teacher's authority and students' approval. In such curricula, instead of students learning how to control themselves, obedience and subordination is promoted.

   This direction can be discussed and investigated in several ways: first, emphasizing the role of individual in applying control; second, negating the fear from external power including punishment and suspension system and strong discipline when applying control; and third, negation or criticizing obedience and subordination.

According to religion, self-control means caring one's self via managing self not to pass determined limits or the preference criteria obtained from human or divine end. However, these limits can be identified or determined by the person themselves or they cannot that should be determined from outside. Therefore, in the beginning, an opportunity is provided for others to play their role and in the social environment for self-control;

In determining and specifying limits, two components are involved: first, the amount of the person's discrimination power with regard to cognitive growth. For example, within 6-7 years of age until 10 years when human does not have extensive discrimination power, external rule-making seems reasonable to make the person know that regulated behavior is relevent on the one hand. Then, by obtaining useful habits and practicing and repeating they on the other hand can assist them employ this achieved capital and wish better and easier in the next stage when they want to act via self-control based on their diagnosis. However, this approach fully matches the stages of individual's moral growth and their other characteristic in this period. Obviously, obedience considered in this period is built on the logic of trust not on the logic of fear. Therefore, applying violence and coercion and different kinds of punishment and bribery does not have a place at this stage; rather, aiding and compassion play a special role. Beheshti (2001) considers violence and dictatorship as negator of natural freedom of learners (161). However, according to him, showing

the way and providing environmental grounds to allow learners move in the right path should be done with strength such that negative grounds to be removed and provide the grounds for the best selection (164). In other words, children in their first seven years of age that is called nonconformity period, act based on their desires. The practice of selectivity is started at this age to allow them learn that they cannot do whatever they want. Selecting means to be restricted and to have limited wants. Fundamentally, selectivity is tied to having preference criteria and if there was the possibility to deal with all available options, selectivity had no meaning. Therefore, the necessity of limits, criteria, standards, customs and frames is hidden in selectivity and the start point of training children to learn that they cannot do whatever they want. Therefore, in conditions when they are not able to determine these standards and rules, these standards are supplied for them by parents and teachers to realize that selectivity requires acting according to rules. The second involved component in recognizing and determining limits is the theme; in terms of some themes, the human brain is not able to recognize when being at any cognitive development stage, and there are other topics that the time limit of humans prevents them from being specialized in all domains. Therefore, they require referring to an expert that seems reasonable. In addition, in religious perspective, since self-control means controlling desires and fighting with passion, therefore, the nature of obedience and taking commands even in cases when the person can recognize themselves, can assist in preventing the development of passion. In other words, obedience and subordination are not considered just for a special period (for instance the first half period) or for a special series of themes. The other philosophy of obedience and accepting it is to fight with passion. That is, even in cases that we can recognize and are not willing to act, commands cause this obedience to be in line with following orders i. e. the ultimate of fighting with arbitrariness. Therefore, one of the implications of self-control is to practice taking commands and in the first third years of the first half, which is another period for obedience and subordination, this ability should be obtained. Therefore, from religious perspective, obedience and subordination are not only unreviewable, but also they are totally defendable considering previously mentioned issues.

In this regard, emphasizing the person being unctional in self-control considering the above-mentioned points does not mean negating external rule-making, the effects of social environment and the role of others as well as negating obedience and subordination. Rather, it means negating coercion and control based on violence and hate.

Discussion and Conclusion

As observed, according to verse of the holy Qur'an, anthropological basics of piety are hard core and meta-language with the capability of being combined with other philosophical and psychological theories including self-control that results in inclusiveness of this concept especially when using and teaching it. Methodological implications related to teaching self-control are based on a psychological structure and as mentioned earlier, they overlap religious perspective.

Therefore, these methods can be used and considered in teaching subskills resulted from self-control implications from religious perspective or piety.

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